

جَمَالُ عَيْنِ الرَّائِيَةِ فِي قِرَائَةِ الْكِسَايَةِ

*The Beauty in The Eyes of The Qarī  
in Qirā-at Al-Kisā-ī*

مراجعة ونقريب  
الشبح هـ. علاه نوفيق الناس

*Compiled and translated by*

**FATMA YACOUT ELIBYARI**

فاطمة ياقوت الإيباري

*English Reviewed by  
Jameelah Thomas  
Amira Sultan*

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# Uṣūl Qirā-at

## Al-Kisā-ī

### {Al-Layth & Ad-Dūrī}



*Bismi Allāhi Arrahmāni Arrahīm*  
*In the name of Allāh, the most*  
*Beneficent, the most Merciful*

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[THE FUNDAMENTAL PRINCIPLES OF QIRĀ-AT AL-KISĀ-Ī](#) is mentioned in reference to Ḥaḥṣ's recitation and upon evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh that concern the tajweed rules of [Al-Kisā-ī's Recitation](#) will be written in Arabic and in blue text. The [Rā](#) is an indication to Al-Kisā-ī's recitation, [Sīn](#) is for Al-Layth and [Tā](#) is for Ad-Dūrī

Imām Qāsim ibn Ahmad [Ash-Shāṭibī](#) (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā-āt, which he called [Ḥirz al-Amānī wa Wajh at-Tahānī](#), it is better known as the [Shāṭibiyyāh](#).



## The Tajwīd Rules of Qirā-at Al-Kisā-ī



39 - وَأَمَّا عَلِيُّ فَالْكِسَائِيُّ نَعْتُهُ لِمَا \*\*\* كَانَ فِي الْإِحْرَامِ فِيهِ تَسْرِبَلًا

7) Al-Kisā-ī Al-Kūfī: He is Abū Al-Ḥasan ʿAlī ibn Ḥamzah ibn ʿAbdillāh, originally from ʿIrāq, born around 120 A.H. to a Persian family (non-Arab background). He was given the nickname Kisā-ī because he made Iḥrām in a Kisā' (wrap). He learnt the Qur-ān from different shiyūkh, such as Ḥamza ibn Ḥabīb, his sheikh, al-Aʿmash, ʿĀṣim, Shuʿbah ʿan ʿĀṣim, Nāfiʿ and others. He travelled to Al-Baṣrah to learn the Arabic language from Al-Khalīl ibn Aḥmād and became the most knowledgeable of his generation in Arabic Grammar. He is considered one of the classical scholars. He authored numerous books and excelled in the science of the Qirā-āt. Students used to flock to him to listen to the entire Qur-ān, and they even used to record where he stopped and started every verse. The Khalīfah Harūn ar-Rashīd used to hold him in great esteem and learned from him. He passed away 189 A.H.

40 - رَوَى لَيْثُهُمْ عَنْهُ أَبُو الْحَارِثِ الرِّضَا وَحَفْصُ \*\*\* هُوَ الدُّورِيُّ وَفِي الذِّكْرِ قَدْ خَلَا

His two primary students who preserved his qirā-ah are:

i) Al-Layth: He is Abū Al-Ḥārith Al-Layth ibn Khālīd al-Baghdādī. He was a righteous man, recited the Qur-ān directly to his imām Al-Kisā-ī, and was his best friend. He died 240 A.H.

ii) Ad-Dūrī: He is Ḥafṣ ibn ʿUmar ibn ʿAbdul ʿAzīz ad-Dūrī (150-246 A.H.). He was born in ad-Dūr, close to Baghdād. He was the chief qārī and the first to compile different qira-āt, despite the fact that he was blind. He is the same Dūrī who is the student of Abī ʿAmr ulBaṣrī (the 3rd Qārī), for he studied and preserved both of these Qirā-āt.



## THE BASMALAH/ AL-FĀTIḤA/ AL-MADD AL-FARĠ

100 - وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ بِسْمَلَهُ \*\*\* رَجَالٌ نَمَوْهَا دِرْيَةً وَتَحْمُلًا

Al-Kisā-ī follows Ḥafṣ ṣan Ṭaṣīm in some rules of recitation, such as: **1-** Using the basmalah to connect between the sūrahs.

**2-** مَلِكِ يَوْمِ الدِّينِ Reading mālikī yawmi addīn in sūrat Al-Fātiḥah.

Imām Ash-Shātibī states: \*\*\* 108- وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ

**3-** Counting the Basmalah as the first āyah of sūrat Al-Fātiḥa

**4-** Reading madd Muttasṣil and Munfaṣṣil in tawassuṭ, 4 ḥarakāt.

فِي أُمِّهَا-وَأَمْرُهُ إِلَى-فَتَوَكَّلُوا إِن-أَلَا إِن-قَالُوا إِن-يَتَأَهَّل-يَتَأَيُّهَا-هَتُوْلَاءِ / جَزَؤُهُمْ-سُوءٍ-وَشَاءَ

830 - وَسَكَّتُهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةً \*\*\* عَلَى أَلِفِ التَّنْوِينِ فِي عَوَجًا بَلَاً

831 - وَفِي نُونٍ مِّن رَّاقٍ وَمَرْقَدِنَا وَلَا مَ بَلْ \*\*\* رَانَ وَالْبَاقُونَ لَا سَكَّتَ مُوَصَّلًا

**Note:** None of the Qurra' make a short pause (sakt) in the 4 places of the obligatory sakt of Ḥafṣ, rather they connect, make waṣl only.

بَلْ رَانَ = بَرَّانَ with imālah of رَانَ مِّن رَّاقٍ

#### 4- Mīm Al-Jam` And The Hā That Precedes It



Mīm al-jam` refers to that mīm which indicates masculinity and plurality appearing after a hā, tā or kāf (تَمْ- كُمْ- هُمْ)

- 113 - وَمِنْ دُونِ وَضَلٍ ضَمَّهَا قَبْلَ سَاكِنٍ \*\*\* لِكُلِّ وَبَعْدَ الْهَاءِ كَسْرُ فَتَى الْعَلَا
- 114 - مَعَ الْكَسْرِ قَبْلَ الْهَاءِ أَوْ الْيَاءِ سَاكِناً \*\*\* وَفِي الْوَضَلِ كَسْرُ الْهَاءِ بِالضَّمِّ شَمْلًا
- 115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الِ \*\*\* قِتَالٌ وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكِمَلًا

Mīm al-jam` can appear before a sākin or mutaharrik letter.

**A-** If it is preceding a sākin, then all the qurrā` read the mīm with a temporary ḍammah, without ṣilah, to avoid the meeting of 2 sākin.

مَنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ-عَلَيْكُمْ الْقِتَالُ

**B-** If the hā before the mīm is preceded by kasrah or a sākin yā, then Al-Kisā-ī reads both the hā and the mīm with ḍammah.

عَلَيْهِمُ الذِّلَّةُ-قَبِلْتَهُمُ الَّتِي-عَلَيْهِمُ الْقِتَالُ-يُؤْفِقُهُمُ اللَّهُ-يُرِيهِمُ اللَّهُ-إِلَيْهِمُ اثْنَيْنِ-بِهِمُ الْأَسْبَابُ

During waqf on mīm al-jam`, all the qurrā` read the same as Ḥafṣ.

**C-** If the mīm al-jam` is followed by a mutaharrik letter, then it is read with sukūn.

#### 5. HĀ-UL-KINĀYAH, PRONOUN



Hā-ul-Kināyah: is the direct object hā that denotes a single male, third person and is not part of the original root of a word. (هـ)

The general rule for the mutaharrik Hā-ul-Kināyah in the recitation of Ḥafṣ `an `Āsim, (i) if it is located between two mutaharrik

letters, then lengthen its kasrah or dammah (ṣilah ṣughra) with yā or wāw of 2 ḥarkāt, as in: فَسَنِيَرُهُ لِلْيَسْرَى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

(ii) If hamzatul qatʿ follows hā-ul-Kināyah, then it is lengthened as a madd munfaṣṣil (ṣilah kubra) to 4 ḥarkāt, as in: مَالُهُ إِذَا

Al-Kisā-ī recites hā-ul-Kināyah with ṣilah in general, so the following words are read in a different way from Ḥafṣ.

1- In 27: 28 {أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ}

2- In 24: 52 {وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ}

3- The only 1 with a dammah is in 39: 7 {وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ}.

166 - وَعَى نَفَرٍ أَرْجَاهُ بِالْهَمَزِ سَاكِناً \*\*\* وَفِي الْهَاءِ ضَمٌّ لَقَّ دَعَوَاهُ حَرَمَلًا

167 - (وَأُسْكِنَ) نَصِيرًا فَارَ وَاكْسِرَ لِغَيْرِهِمْ \*\*\* وَصَلَّهَا جَوَادًا دُونَ رَيْبٍ لِثَوَصَلًا

He recites أَرْجَاهُ in (26: 36) and (7: 111) with a kasrah and a ṣilah.

4- أَرْجَاهُ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ - قَالُوا أَرْجَاهُ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ

844 - وَهَذَا كَسْرُ أَنْسَانِيهِ ضَمٌّ لِحَفْصِهِمْ \*\*\* وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

**Note:** Only Ḥafṣ reads this qāf ق وَيَتَّقِهِ with sukūn, and also the following hā-ul-Kināyah with a dammah, and with tafkhīm lām of Ism ulJalālah. Ḥafṣ's special words: in sūrat an-nur 5- ويتقّه 6- ويتقّه 7- عليه الله (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) 18:63 أَنْسَانِيهِ (وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ) 48:10. The remaining qurrā read tarqīq of lām Ism ulJalālah and shorten hā-ul-Kināyah to 1 ḥarkah وَيَخْلُدُ فِيهِ مُهَانًا .



## 6. Repetitive Questioning (Istifhām Mukarrar)



*Istifhām Mukarrar* is a repeated form of questioning in an āyah, (i.e., أَءِذَا كُنَّا تُرَابًا أَءَنَّا لَفِي خَلْقٍ جَدِيدٍ), in which a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah. Al-Kisā-ī differs from Ḥafṣ in reciting 10 āyāt in the Qur-ān with only 1 question in the 1st position and 1 statement (Ikhbār) at the 2nd position. In sūrat an-Naml: 67, he adds a nūn in the 2nd position (إِنَّا). 1- Al-Kisā-ī reads [13: 5] {أَإِذَا كُنَّا تُرَابًا إِنَّا لَفِي خَلْقٍ جَدِيدٍ}.

789 - وَمَا كَرَّرَ اسْتِفْهَامُهُ نَحْوَ آيَدَا \*\*\* أَيْنَا فَذُو اسْتِفْهَامِ الْكُلِّ أَوَّلًا

791 - وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا \*\*\* وَهُوَ فِي الثَّانِي أَتَى رَاشِدًا وَلَا

792 - سِوَى الْعَنْكَبُوتِ وَهُوَ فِي التَّمْلِ كُنْ رِضًا \*\*\* وَزَادَاهُ نُونًا إِنَّا عَنْهُمَا اعْتَلَا

3/2- {وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنَّا لَمَبْعُوثُونَ} [17: 49, 98]

4- {قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [23: 82]

5- {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَعَابًاؤُنَا إِنَّا لَمُخْرَجُونَ} [27: 67]

6- {أَإِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ} - {أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ} [29: 28, 29]

7- {وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ إِنَّا لَفِي خَلْقٍ جَدِيدٍ} [32: 10]

8- {إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} / 9- {إِنَّا لَمَدِينُونَ} [37: 16, 53]

10- {وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [56: 48]

11- {يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {إِذَا كُنَّا عِظَامًا نَخْرَةً} [79: 10, 11]

Al-Kisā-ī differs from Ḥafṣ in reciting 29: 28 with a question.

## 7(A)- Al-Idghām Aṣ-Ṣaghīr



Al-Idghām Al-ṣaghīr occurs when (the mudghām) a sākin letter precedes a mutaḥarrik letter, so they become one mushadd letter. This idghām has 3 categories: Mutamāthil-mutajānis-mutaqārib.

This chapter revolves around the idghām of dāl (in qad) into 8 letters, dthāl (of idth) into 6 letters, tā-ut-Ta-nīth into 6 letters and lām (of hal and bal) into 3 letters and 7 letters, respectively.

258- وَفِي دَالٍ قَدْ أُيْضًا وَتَاءٍ مُؤَنَّثٍ \*\*\* وَفِي هَلٍّ وَبَلٍّ فَاحْتَلَّ بِذِهْنِكَ أَحْيَلًا

### Al-Kisā-ī makes Idghām of dāl (in qad) into 8 letters

262 - وَقَدْ سَحَبَتْ ذِيلاً ضَفَا ظَلًّا \*\*\* زَرَنْبُ جَلْتُهُ صَبَاهُ شَائِقًا وَمُعَلَّلًا

س-ذ-ض-ظ-ز-ج-ص-ش: قد سَمِعَ-وَلَقَدْ ذَرَأْنَا-وَلَقَدْ ضَرَبْنَا - فَقَدْ ظَلَمَ - وَلَقَدْ زَيَّنَّا - قَدْ جَاءَكُمْ - وَلَقَدْ صَرَفْنَا - قَدْ شَغَفَهَا

### He makes Idghām of dthāl (in idth) into 5 letters ت-ز-ص-د-س

259 - نَعَمْ إِذْ تَمَشَتْ زَيْنَبُ صَالٍ \*\*\* دَلُّهَا سَمِيَّ (جمال ×) واصلًا من توصلا

260 - فَاِظْهَارُهَا أَجْرِي دَوَامَ نُسَيْمِهَا \*\*\* وَأَظْهَرَ رُيَا قَوْلِهِ وَاصِفٌ جَلًّا

(إِذْ تَمَشَى-وَإِذْ تَخْلُقُ)(وَإِذْ زَيْنَ-وَإِذْ زَاغَتْ) وَإِذْ صَرَفْنَا (إِذْ دَخَلُوا-إِذْ دَخَلْتَ)(إِذْ سَمِعْتُمُوهُ)

He makes ithhār of the dthāl (in idth) with ج jīm, only.

### Al-Kisā-ī makes idghām of the feminine tā into 6 letters

266 - وَأَبْدَتْ سَنَا تَغْرِ صَفَتْ زُرْقُ ظَلَمِهِ \*\*\* جَمَعْنَ وَرُودًا بَارِدًا عَطِرَ الطَّلَا

س-ث-ص-ز-ظ-ج (وَجَاءَتْ سَيَّارَةٌ أَنْبَأَتْ سَبْعَ سَنَابِلٍ) - كَذَّبَتْ ثَمُودُ - حَصِرَتْ صُدُورُهُمْ -  
كُلَّمَا خَبَتْ رَدْنَاهُمْ - كَانَتْ ظَالِمَةً - نَضِجَتْ جُلُودُهُمْ.

### Al-Kisā-ī Makes Idghām of lām (in hal / bal) into 3/7 Letters

270 - أَلَا بَلْ وَهَلْ تَرَوِي ثَنَا ظَعِنٍ \*\*\* زَيْنِبِ سَمِيرَ فَوَاهَا طَلَحَ ضُرٍ وَمُبْتَلَاً  
271 - فَأَدْغَمَهَا رَاوٍ وَأَدْغَمَ فَاضِلٌ \*\*\* وَفُورٌ ثَنَاهُ سَرَ تَيْمًا وَقَدْ حَلَاً

س-ط-ظ-ض-ز-ن-ت: بَلْ سَوَّلَتْ-بَلْ طَبَعَ-بَلْ ظَنَنْتُمْ-بَلْ ضَلُّوا-بَلْ زَيْنَ-بَلْ نَحْنُ-بَلْ تَتَّبِعْ-  
بَلْ تَقْدِفْ-بَلْ تُؤْثِرُونَ-بَلْ تَأْتِيهِمْ/ (ث-ن-ت) هَلْ تُؤَبِّ-هَلْ تُنَبِّئُكُمْ-هَلْ تَدُلُّكُمْ-هَلْ  
Note: the underlined words have idghām with ghunnah. تَرَى-هَلْ تَعْلَمُ

(i) Mutajānis: the letters being merged come from the same makhraj, but have different ṣifāt. This occurs for naṭ'iyyah letters: (د-ط-ت), lathawiyyah (ذ-ث-ظ) and shafawiyyah letters (ب-و-ف-م).

(ii) Mutamāthil: the letters being merged are identical, come from the same makhraj and have the same ṣifāt.

(iii) Mutaqārib: when the letters being merged come from two different makhārij – close in proximity, and have different (but similar) ṣifāt: Examples: The letters qāf and kāf: مَخْلُقُكُمْ, the letters lām and rā: وَقُلْ رَبِّ - بَلْ رَفَعَهُ

## 7 (B) Idghām of Letters Close in Makhraj

### I. Idghām of A- bā` majzūmah into fā` and vice-versa

277 - وَ(إِدْغَامُ) بَاءِ الْجُزْمِ فِي الْفَاءِ قَدْ رَسَا \*\*\* حَمِيداً وَخَيْرٌ فِي يَثْبُ قَاصِداً وَلَا

Al-Kisā-ī makes idghām of bā majzūmah with a sukūn or mabniyyah with sukūn into fā. They appear in 5 places in Qur-ān:

(sūrat ar-Raʿd), (وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ), (sūrat an-Nisā'), (أَوْ يَغْلِبَ قَسُوفَ), (al-Isrā'), (قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ), (sūrat Tāhā), (قَالَ فَاذْهَبَ فَإِنَّ لَكَ فِي الْحَيَاةِ), and (Saba': 9). (إِنْ يَشَأْ يُخْسِفْ بِهِمُ الْأَرْضَ / (وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ) (al-Hujurāt).

### I. Idghām of B- bā majzūmah into mīm (shafaweyyah letters)

He merges bā' ب mabniyyah with sukūn/majzūmah into mīm م in sūrat Hūd (يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ) and sūrat al-Baqarah:

وَإِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

### II. Al-Kisā-ī makes Idghām of the A- dthāl into tā' in 3 words

279 - وَعُذْتُ عَلَى (إِدْغَامِهِ) وَنَبَذْتُهَا \*\*\* شَوَاهِدُ حَمَادٍ وَأُورِثُوهَا حَلَاً

283 - وَطَسَ عِنْدَ الْمِيمِ فَازَا اتَّخَذْتُمْ \*\*\* أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَعْفَلَاً

Tāhā. (فَنَبَذْتُهَا) 2- Sūrahs: Ghāfir, ad-Dukhān (وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ) 1-

(اتَّخَذْتُمْ- لَيْنِ اتَّخَذْتَ- وَأَخَذْتُمْ عَلَى ذَالِكُمْ إِصْرِي- فَأَخَذْتُهُمْ- ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا) 3-

### II. Al-Kisā-ī makes Idghām of B- thā into tā' in 2 words 1- أُورِثُوهَا

(7: 43) تِلْكَمُ الْجَنَّةُ أُورِثُوهَا- وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (43: 72)

282 - وَجَرَّمِي نَصْرٍ صَادَ مَرِيَمَ مَنْ يُرِدُ \*\*\* ثَوَابَ لَبِثَتِ الْفَرْدِ وَالْجَمْعِ وَصَلَا

2- in (لَبِثَتْ- لَبِثَتْ- كَمْ لَبِثْتُمْ) singular or plural, throughout the Qur-ān.

## II. Idghām of the C- dāl into dthāl & thā

Al-Kisā-ī recites with idghām dāl ذَكُرُ ﴿١﴾ كَهَيْعَصَ (at the end of the letter Ŝād of the 1<sup>st</sup> word in sūrat Maryam) into dthāl ذَكُرُ كَهَيْعَصَ

Al-Kisā-ī also merges the dāl (يُرِدُّ ثَوَابَ) into thā in Āli ʿImrān.

281 - وَيَسْ (أَظْهَرُ) عَنْ فَتَى حَقُّهُ بَدَا \*\*\* وَنَ وَفِيهِ الْخُلْفُ عَنْ وَرَشِهِمْ خَلَا

III. Idghām of sākin nūn into the wāw A- in "يس" sūrat YāSīn.

يَسْ ﴿١﴾ وَالْقُرْءَانِ الْحَكِيمِ

B- of sūrat al-Qalam. نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

Al-Layth Abūl Ḥārith makes Idghām 6 lām majzūmah into dthāl:  
يَفْعَلْ ذَٰلِكَ (2: 231), (3: 28), (4: 30, 114), (25:68) and in (63: 9).

## 8- The Major Imālah



Imālah means to incline. Technically, it is defined as the sound of inclination of a fathah towards a kasrah, or an alif towards a yā. If the sound of inclination is 50% alif and 50% yā, then it is known as major imālah (kubrā) or idjā. A main rule in the recitation of Hamzah and Al-Kisā-ī is to make imālah for Dthawāt ulyā, that is followed by a mutaharrik letter. Dthawāt ulyā: The words that contain an alif at the end, that is (i) originated from a yā, (ii) swiched over from a yā, (iii) or returned to a yā (i.e., a maqṣūrah / small, feminine alif that is written on a yā).



- 291 - وَحَمَزُهُ مِنْهُمْ وَالْكَسَائِي بَعْدَهُ (أَمَالًا) \*\*\* ذَوَاتِ الْيَاءِ حَيْثُ تَأَصَّلَا
- 304 - وَأَمَّا ضَحَاهَا وَالضُّحَى وَالرِّبَا مَعَ \*\*\* الْقَوَى (فَأَمَالَاهَا) وَبِالْوَاوِ تَحْتَلَا
- 312 - نَأَى شَرُغٌ يُمْنٍ بِاخْتِلَافٍ وَشُعْبَةٌ فِي \*\*\* الْإِسْرَا وَهُمْ وَالتُّونُ ضَوْءٌ سَنًا تَلَا
- 313 - إِنَّاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلَاهُمَا \*\*\* شَفَا وَلِكَسْرِ أَوْ لِيَاءِ تَمِيلَا
- 739 - وَكَمْ صُحْبَةٍ يَا كَافٍ وَالْخُلْفُ يَاسِرٌ وَهـ \*\*\* صِفْ رِضَى حُلُومًا وَتَحْتَ جَنَى حَلَا
- 740 - شَفَا صَادِقًا حَمَّ مُخْتَارُ صُحْبَةٍ \*\*\* وَبَصَرٍ وَهُمْ أَذْرَى وَبِالْخُلْفِ مُثِلَا
- 646 - وَحَرْفِي رَأَى كَلًّا أَمِلَ مُزْنَ صُحْبَةٍ \*\*\* وَفِي هَمَزِهِ حُسْنٌ وَفِي الرَّاءِ يُجْتَلَا
- 306 - وَمَمَّا (أَمَالَاهُ) أَوْ آخِرُ آيٍ مَا \*\*\* بَطِهَ وَآيِ التَّجِيمِ كَيْ تَتَعَدَّلَا
- 307 - وَفِي الشَّمْسِ وَالْأَعْلَى وَفِي اللَّيْلِ \*\*\* الضُّحَى وَفِي أَقْرَأَ وَفِي وَالتَّازِعَاتِ تَمِيلَا
- 308 - وَمِنْ تَحْتِهَا ثُمَّ الْقِيَامَةِ فِي \*\*\* الْمَعَارِجِ يَا مِنْهَالُ أَفْلَحْتَ مِنْهَالًا

They make imālah for dthawāt ulyā at the verses's end in 11 Sūrahs that are mentioned by ash-Shātibī: Sūrat (Tā-hā, an-najm, al-Qiyāmah, an-Nazī'āt, al-Ma'ārij, Abasa, al-A'lā, ash-Shams, al-Layl, ad-Duḥa, Al-'alaq).

- 298 - وَلَكِنَّ أَحْيَا عَنْهُمَا بَعْدَ وَآوِهِ \*\*\* وَفِيمَا سَوَاهُ لِلْكَسَائِي مُيَلًّا
- 299 - وَرُءْيَايَ وَالرُّءْيَا وَمَرْضَاتٍ كَيْفَمَا \*\*\* أَتَى وَخَطَايَا مِثْلُهُ مُتَقَبَّلًا
- 300 - وَمَحْيَاهُمُو أَيْضًا وَحَقُّ ثِقَاتِهِ وَفِي قَدْ \*\*\* هَدَانِي لَيْسَ أَمْرُكَ مُشْكِلًا
- 301 - وَفِي الْكَهْفِ أَنْسَانِي وَمَنْ قَبْلُ جَاءَ مَنْ \*\*\* عَصَانِي وَأَوْصَانِي بِمَرِيمَ يُجْتَلَا

302 - وَفِيهَا وَفِي طَسِ آتَانِي الَّذِي \*\*\* اذْعَتْ بِهِ حَتَّى تَصَوَّرَ مَنَدَلًا

303 - وَحَرَفُ تَلَاهَا مَعَ طَحَاهَا وَفِي سَجَى \*\*\* وَحَرَفُ دَحَاهَا وَهَى بِالْوَاوِ ثُبَّتَلًا

Verses 299-303 give the words which have imālah for Kisā-ī, only.

الرُّؤْيَا-لِلرُّؤْيَا-رُءْيَا-مَرَضَات-خَطَايَا/كُم/هُمْ-مُحِبَّاهُمْ-حَقَّ ثِقَاتِهِ-وَقَدْ هَدَيْنِ-وَمَنْ عَصَانِي  
-وَمَا أَنَسْنِيهِ إِلَّا الشَّيْطَانُ-وَأَوْصِنِي-ءَاتِبْنِي أَلَكْتُب-فَمَا ءَاتِبْنِي اللَّهُ خَيْرٌ مِّمَّا ءَاتِبَكُمْ-دَجَلَهَا  
-تَبْلَهَا-وَمَا طَجَلَهَا-سَجَى-يَتَأَسَفِي-عَسَى-بَلَى-أَبْنَى-مَتَى-يَوَيْلَتِي-يَا حَسْرَتِي- (هَارٍ-كَهَيْعَص)

292 - وَتَثْنِيَةُ الْأَسْمَاءِ تَكْشِفُهَا وَإِنْ \*\*\* رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَفْتَ مِنْهَا

In order to know whether a word is from dthawāt ulyā or not, especially when it ends with an alif, you should try to get the dual form, if the word is a [noun](#) هُدًى هُدَيَانِ -قَالَ مُوسَى لِفَتْنِهِ- قَالَ مُوسَى لِفَتْنِهِ. For a [verb](#), put it in the 1st-person singular past-tense form. تَوَلَّيْتُ- نَادَيْتُ / تَوَلَّى, نَادَى.

If the yā appears in either word, then it is from dthawāt ulyā.

Imām ash- Shāṭibī gives us some [examples](#) here from Dthawāt ulyā

293 - هَدَى وَاشْتَرَاهُ وَالْهَوَى وَهْدَاهُمْ \*\*\* وَفِي أَلِفِ التَّائِيَةِ فِي الْكُلِّ مَيَلًا

[Alif ut-Ta-nīth](#) at the end of a dthawāt ulyā indicates either a literal or figurative feminine word. [Alif ut-Ta-nīth](#) or the feminine alif is written as an extra small alif on yā, that is either the fourth or fifth letter in a word. They fall on the wazn of 5 weights on the words: [faˁla](#) (with any vowel on the fā) فَعَلَى and [Fuˁāla](#) (with 2 vowels on the fā, dammah and fathah).

294 - وَكَيْفَ جَرَتْ فَعَلَى فَفِيهَا وَجُودُهَا \*\*\* وَإِنْ (ضُمَّ أَوْ يُفْتَحَ) فَعَالَى فَحَصَلًا

Dthawāt ulyā that end in a feminine alif and are on the wazn of [fuˁla](#) that is written with a dammah on the “fā” are:

فُعَلَى: الدُّنْيَا - الْقُرْبَى - الْأُنْثَى - مُوسَى - الْقُصْبَى - طُوبَى - دُنْيَا - الْوَسْطَى - قُرْبَى - أَنْثَى - وَالْعُزَى - الْمُثْنَى - الْوُثْقَى - الْحُسْنَى - الْأُولَى - السُّفْلَى - الْعُلْيَا - زُلْفَى - وَسْقِيَاهَا - الرَّجْعَى - عُقْبَى -

Fa`la that is written (with a fatha on the first letter): - وَالسَّلْوَى -

الْتَّقْوَى - الْقَتْلَى - الْمَوْتَى - صَرْعَى - مَرْضَى - شَيْءَى - نَجْوَى - يَحْيَى

Fi`la (with a kasrah on the first letter): إِحْدَى - سِيْمَاهُمْ - ضِيْزَى - عَيْبَى

Fu`āla, (with a dammah on the first letter): فُرَادَى - كُسَالَى - أُسَارَى

Fa`āla (with a fatha on the first letter): اَلْيَتَبَى - اَلْأَيَامَى - اَلتَّصَارَى

295- فِي اسْمٍ فِي الْإِسْتِفْهَامِ أُنْثَى وَفِي مَتَى \*\*\* مَعَا وَعَسَى أَيْضًا (أَمَالًا) وَقُلْ بَلَى

296 - (وَمَا رَسَمُوا بِالْيَاءِ) غَيْرَ لَدَى وَمَا زَكَى \*\*\* وَإِلَى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى

“And any alif that is written as a yā” could be considered dthawāt ulyā; excluding these 5 words that are pronounced without

imālah or taqlīl: (لَدَا-لَدَى)-عَلَى-زَكَى-إِلَى-حَتَّى. Imām al-Mutawalli collected 13 words that are written with an alif and are never pronounced with imālah, as the origin of their alif is a wāw.

عَصَاهُ- عَصَاكَ-عَصَايَ- شَفَا جُرْفٍ- سَنَا بَرْقِهِ /

عَصَا شَفَا إِنَّ الصَّفَا أَبَا أَحَدٍ .... سَنَا مَا زَكَى مِنْكُمْ خَلَا وَعَلَا وَرَدَ  
عَفَا وَنَجَا قُلْ مَعَ بَدَا وَدَنَا وَدَعَا .... جَمِيعًا يَوَاوٍ لَا تُمَالُ لَدَا أَحَدٌ

297 - وَكُلُّ ثَلَاثِيٍّ (يَزِيدُ) فَإِنَّهُ (مُمَالٌ) \*\*\* كَزَكَاها وَأَنْجَى مَعَ ابْتَلَى

No thulāthī verbs (3 letters long): عَفَا-نَجَا-زَكَى, have imālah, as they end in an alif or yā that is originated from wāw عَفَوْتَ -زَكَوْتَ- نَجَوْتَ. If

any of the following letters are added to a thulāthī verb, then it becomes mazīd written with yā: (م-ن-ء-أَنْجِبُكُمْ-أَبْتَلِي-أَنْجِي-أَزْكِي-أَذْنِي-ت- )  
أَذْنِي- تَزْكِي-مَأْوِي-مَثْوِي) تَتَلِي-ي-يَحْيِي-أَسْت-أَسْتَعْلِي-س- زَكَّيْهَا

309 - رَمَى **صُحْبَةً** أَعْمَى فِي الْإِسْرَاءِ ثَانِيًا \*\*\* سِوَى وَسَدَى (فِي الْوَقْفِ) عَنْهُمْ تَسْبُلًا  
310 - وَرَاءُ تَرَاءَى فَازَ فِي شُعْرَاهِ \*\*\* وَأَعْمَى فِي الْإِسْرَاءِ حُكْمُ **صُحْبَةٍ** أَوَّلًا

Ash-Shātibī mentioned 2 cases in verses 309 and 310, in which there is no imālah waṣlan of the alif that is followed by a sākin, as we drop the alif of imālah due to the rule of preventing the meeting of 2 sākin letters. The rule states to drop the 1st sākin letter if it is a madd letter that is followed by (a) a sākin nūn of tanwīn, as in 17 places): مَوْلَى-مُسَمَّى-مُفْتَرَى- (مَكَانًا سَوَى ٥٨) قَالَ(أَنْ يَتَرَكَ سُدَى ٣٦) أَلَمْ يَكُنْ نُظْفَةً):  
أَذَى-رَبًّا-غَزَى-ضَحَى-طَوَى-مَثْوَى-عَمَى-فُرَى-فَتَى-مُصَلَّى-مُصَفَّى-هُدَى.

(b) any sākin: عَيْسَ بْنَ مَرْيَمَ-مُوسَى الْكِتَابَ- رَعَا الشَّمْسَ-رَعَا الْقَمَرَ  
وَالْقَتْلَى الْحُرَّ-وَجَنَى الْجَنَّتَيْنِ-وَذَكَرَى الدَّارَ-وَطَعَا الْمَاءَ-تَرَعَا الْجَمْعَانِ-رَعَا الشَّمْسَ-رَعَا الْقَمَرَ

**Note:** This alif could be read with imālah only when stopping.

311 - وَمَا بَعْدَ رَاءٍ شَاعَ حُكْمًا وَحَفْصُهُمْ \*\*\* يُوَالِي بِمَجْرَاهَا وَفِي هُودَ أَنْزِلَا

They make imālah of dtha-watur-rā`, a noun or a verb that ends with a feminine alif of imālah (alif maqṣura that is written on a yā at the end of a word) that is preceded by the rā; like in (a) بُشْرِى  
تَبْرِى-أُخْبِرَى-الْقُبْرِى-وَذَكَّرَى-الْكُبْرِى-سُكَّرَى-وَمُرْسِلَهَا-النَّصَارَى-أُسَارَى-لِلْيُسْرِى-يَتَوَارَى

(b) Al-Kisā-ī makes imālah of an alif that is in between 2 rās, only if the 2nd rā is majrūr with a kasrah. (دَارَ الْقُبَارِ) كِتَابَ الْأُبْرَارِ-ذَاتِ قُبَارٍ

لِلْأُبْرَارِ-الْأَشْرَارِ

310 - وَرَأَى تَرَأَى فَازَ فِي شُعْرَائِهِ وَأَعْمَى \*\*\* فِي الْإِسْرَا حُكْمٌ صُحْبَةٌ أَوْلَا

323 - وَمَعَ كَافِرِينَ الْكَافِرِينَ بَيْنَاهِ \*\*\* وَهَارٍ رَوَى مُرُوٍ يُحْلِفُ صَدٍ حَلَا

326 - وَاضْجَاعُ ذِي رَأَيْنِ حَجَّ رَوَاتِهِ \*\*\* كَالْأُبْرَارِ وَالْتَقْلِيلُ جَادَلْ فَيَصْلَا

738 - وَاضْجَاعُ رَا كُلِّ الْفَوَاتِحِ ذِكْرُهُ حَمَى \*\*\* غَيْرَ حَفِصٍ طَاوِيَا صُحْبَةٌ وَلَا

Dūrī makes imālah of these words كَمِشْكُوتٍ-هُدَايَ-رُؤْيَاكَ-مَثْوَايَ-وَمَحْيَايَ

مَنْ أَنْصَارِي إِلَى اللَّهِ-وَسَارِعُوا-يُسْرِعُونَ-نُسَارِعُ-الْبَارِي-بَارِيكُمْ-ءَاذَانَنَا-ءَاذَانِهِمْ-طُغْيَانِهِمْ

327 - وَاضْجَاعُ أَنْصَارِي تَمِيمٌ وَسَارِعُوا \*\*\* نُسَارِعُ وَالْبَارِي وَبَارِيكُمْ تَلَا

328 - وَأَذَانِهِمْ طُغْيَانِهِمْ وَيُسَارِعُونَ \*\*\* آذَانَنَا عَنْهُ الْجَوَارِي تَمَثَّلَا

Ad-Dūrī (ت) makes imālah of any alif followed by rā mutatarrifah (at the end of a word) majrūrah with a kasrah, even if a pronoun is attached after it.

321 - وَفِي أَلْفَاتٍ قَبْلَ رَا طَرْفٍ أَتَتْ \*\*\* بِكَسْرٍ أَمِلَ تُدْعَى حَمِيداً وَتُقْبَلَا

322 - كَأَبْصَارِهِمْ وَالْدَّارِ ثُمَّ الْحِمَارِ مَعَ \*\*\* حِمَارِكَ وَالْكُفَّارِ وَاقْتَسَمَ لِيَتَنَصَّلَا

عَلَى ءَاثِرِهِمْ-كَمَثَلِ الْحِمَارِ-أَبْصُرِهِمْ-الْتَوَرَّيَةِ-الْجُفَرِينَ-الْبَارِ-أَرْبُكَّهُمْ-بِقَنْطَارٍ-إِلَى الْكُفَّارِ-

بِدِينَارٍ-دَارَ الْبَوَارِ-الْفُجَّارِ-الْقَهَّارِ-مِنْ دِپَرِهِمْ-مِنْ دِپَرِكُمْ-حِمَارِكَ-النَّهَّارِ-الْبَارِ-الْجَوَارِ-

وَالْجَارِ-جَبَّارِينَ-كَافِرِينَ-وَأَوْبَارِهَا وَأَشْجَارِهَا

Exceptions of the imālah: Ad-Dūrī reads some of dthāt ar-rā with fath only, like Ḥafṣ, in both waslan and waqfan, in these cases.



(1) Rā has a kasrah, but the recitation is without imālah. A sākin rā separates the alif of imālah and the rā with a kasrah by idghām: بِضَارِهِمْ-مُضَارٍّ. It's only read with madd lāzim. (2) The rā is not at the end in (a) نَمَارِقُ- (b) فَلَا تُمَارِ, the yā after the rā is eliminated for a grammatical purpose تُمَارِ (majzūmah).

## 9- Ways of Stopping on Uthmanic Mushaf Script



382 - وَيَا أَيُّهَا فَوقَ الدُّخَانِ وَأَيُّهَا لَدَى النُّورِ وَالرَّحْمَنِ رَافِقْنَ حُمَلَا \*\*\*

There are 3 words ending with hā in sūrat an-Nūr: 31, Az-Zukhruf and ar-Rahmān: أَيُّهُ الْمُؤْمِنُونَ جَمِيعًا - وَقَالُوا يَتَأَيُّهُ السَّاحِرُ-سَنْفَرُغْ لَكُمْ أَيُّهُ الثَّقَلَانِ.

I. If Al-Kisā-ī were to stop on one of them, he would read it with a sākin alif after the hā يَتَأَيُّهَا .

II. Al-Kisā-ī stops on words ending in a feminine tā ت, ة with hā and could be accompanied with an imālah, according to the rules.

378 - إِذَا كُتِبَتْ بِالتَّاءِ هَاءٌ مُؤَنَّثٍ فَبِالْهَاءِ قِفْ حَقًّا رَضَى وَمُعَوَّلًا \*\*\*

رَحْمَتٌ-نِعْمَتٌ-سُنَّتٌ-لَعْنَتٌ-أَمْرَأَتٌ-وَمَعْصِيَتٌ-فُرْتُ-شَجَرَتٌ-وَجَنَّتٌ-أَبْنَتٌ-فِطْرَتٌ-بَقِيَّتٌ-كَلِمَتٌ-غَيْبَتٌ-الْغُرْفَتِ-ءَايَتٌ-بَيِّنَتٌ-ثَمَرَتٌ-جَمَلَتٌ-ذَاتٌ بِهَجَةٍ-وَلَاتٌ حِينَ مَنَاصٍ-مَرْضَاتٌ-يَا أَبَتٌ-هَيْهَاتَ هَيْهَاتَ-أَفْرَيْتُمْ أَلَلَّتْ وَالْعَزَى ﴿١٩﴾ الرَّحْمَةُ-السَّفِينَةُ-لَعِبْرَةٌ

## 2 Madth-habs for Imālah of Hā (Waqfan)

- 339 - وَفِي هَاءٍ تَأْنِيثِ الْوُقُوفِ وَقَبْلَهَا \*\*\* مُمَالُ الْكِسَايِ غَيْرَ عَشْرِ لِيَعْدِلَا
- 340 - وَيَجْمَعُهَا حَقٌّ ضِغَاطٌ عَصٍ خَطَا \*\*\* وَأَكْهَرُ يَبْعَدُ الْيَاءِ يَسْكُنُ مِيَلَا
- 341 - أَوْ الْكَسْرِ وَالْإِسْكَانُ لَيْسَ بِحَاجِزٍ \*\*\* وَيَضْعُفُ بَعْدَ الْفَتْحِ وَالضَّمِّ أَرْجُلَا
- 342 - لَعِبْرَةُ مِائَةٍ وَجْهَهُ وَلَيْكَهُ وَبَعْضُهُمْ \*\*\* سِوَى أَلِفٍ عِنْدَ الْكِسَائِ مِيَلَا

(a) Imālah of any letter that precedes tā, except alif, as in الصَّلَاةُ-الزَّكَاةُ

(b) Imālah of any letter from this phrase that precedes the letter tā (acronym): (أَكْهَرُ) . Or this one (فَجَثَّتْ زَيْنَبُ لَذُودِ شَمْسٍ), with the condition that a kasrah or a sākin yā precedes any of its letters:

كَثِيرَةٌ-مَعْدِرَةٌ-وَالْآخِرَةُ-لَعِبْرَةٌ-وَجْهَةٌ-خَاطِئَةٌ-نَاشِئَةٌ-مِائَةٌ-فِئَةٌ-وَالْمَلِكَةُ-اللَّعْنَةُ-غَفْلَةٌ-كَهْيَةٌ-الْأَيْكَةُ-الْجَنَّةُ-نُطْفَةٌ-أُمَّةٌ-قِرْدَةٌ-الْقَيْمَةُ-بِقُوَّةٍ-ذُرِّيَّةٌ

There is no imālah of any letter from this phrase, حَقٌّ ضِغَاطٌ عَصٍ خَطَا, which includes the isti`lā' letters (خُصَّ ضَغُطٌ قِطٌ) plus حَاع, such as: (a) and with fath according to madth-hab (b)).

### Reading With Imālah and Fath, Waqfan

عَلَقَةٍ-السَّاعَةُ-الْشَّفَعَةُ-مُضْغَةٌ-مُخَلَّقَةٌ-سُورَةٌ-مَرَّةٌ-الْحُسْرَةُ-السَّحَرَةُ-قَبْضَةٌ-طَرِيقَةٌ-شَجَرَةٌ-زَهْرَةٌ

1093 - سَلَسِلَ نَوْنٌ إِذْ رَوَّاهُ صَرْفُهُ لَنَا \*\*\* وَبِالْقَصْرِ قِفٌ مِنْ عَن هُدًى خُلْفُهُمْ فَلَا

III. Al-Kisā-ī recites 3 words with tanwīn, waṣṣan سَلَسِلًا وَأَغْلَلًا وَسَعِيرًا

in sūrat Al-Insān. He keeps the alif of ④ كَانَتْ قَوَارِيرًا ⑤ قَوَارِيرًا مِنْ فِصَّةٍ ⑥ ṭiwad from the tanwīn, waqfan.

## 10. The Single hamzah



Since hamzah is considered a difficult letter to pronounce; due to jahr and shiddah in it, and due to its articulation point being deep in the throat and far from the mouth, the qurrā` allow changes to be made in it to ease the pronunciation (Takhfif of the hamzah). These changes include: tas-hīl (easing), ibdāl, naql and ḥadthf.

Al-Kisā-ī makes **1- Ibdāl**: to replace or substitute the hamzah by a letter of madd that corresponds to the ḥarakah of the preceding letter. He changes a hamzah sākinah into an alif, in Sūrahs 18 & 21 (يَا جُوجَ وَمَا جُوجَ) and into a wāw in 12, 90 and 104: مُوصَدَّةٌ -الذِّيبُ.

**2- Naql**: the transfer of the ḥarakah of a hamzah to the sākin letter before it, then dropping the hamzah. He makes Naql of the fathah of the hamzah to the sākin sīn in the imperative verb (وَسَّكُلُوا) and its derivatives, when preceded by a wā or a fā.

وَسَّلَهُمْ عَنِ-وَسَّلُوا مَا أَنْفَقْتُمْ-وَسَّلَ الْقَرْيَةَ-فَسَلُّوا أَهْلَ الذِّكْرِ-فَسَلِّ الَّذِينَ-فَسَلُّهُ-فَسَلُّوهُمْ مِنْ وَرَاءِ  
237- وَحَرِّكَ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا \*\*\* وَأَسْقِطْهُ حَتَّى يَرْجِعَ اللَّفْظُ أَسْهَلًا

**3- Hadthf**: to delete something (i.e., the deletion of a hamzah).

A rule for Al-Kisā-ī is that he **drops** the hamzah in these words:

أَفَرَعَيْتَ-أَفَرَعَيْتُمْ-أَرَعَيْتَ-أَرَعَيْتَكُمْ-أَرَعَيْتُمْ / أَفَرَيْتَ-أَفَرَيْتُمْ-أَرَيْتَ-أَرَيْتَكَ-أَرَيْتَكُمْ  
He also **omits** the hamzah in (يُضْهِوْنَ) sūrah 9, طَيْفٌ → طَيْفٌ (7:201).

**4- Al-Kisā-ī adds** a hamzah to: دَكَّاءَ-هُزْؤًا-كُفُّوا-جَبْرِيلَ.

471 - وَجَبْرِيلَ فَتُحِ الْحَيْمِ وَالرَّا وَبَعْدَهَا \*\*\* وَعَى هَمَزَةً مَكْسُورَةً صُحْبَةً وَلَا  
189 - وَطَهُ وَفِي الْأَعْرَافِ وَالشُّعْرَا بِهَا \*\*\* ءَأَمَنْتُمْ لِلْكَلِّ ثَالِثًا (أَبْدَلًا)

He reads some words differently from Ḥafṣ, by **adding** an interrogative hamzah or extra hamzat istifhām, as follows.

## **TWO ADJACENT HAMZAHs IN A WORD**

Al-Kisā-ī reads both hamzahs with taḥqīq: to pronounce a hamzah from its makhraj, as it normally sounds: وَعَرَبِيٌّ (ءَاءَعَجَمِيٌّ). Ash-Shātibī states: **185- (وَحَقَّقَهَا) فِي فُصِّلَتْ صُحْبَةً \*\*\* ءَاءَعَجَمِيٌّ**

The word Ṣuḥbah in the verse is an indication of Shuḥbah, Hamza and Al-Kisā-ī. They read (ءَاءَعَجَمِيٌّ) in sūrat Fuṣilat, with taḥqīq.

(29) (ءَاءَامَنْتُمْ أَتَيْنَ لَنَا لَأَجْرًا-ءَاءَانَكُمْ لَتَأْتُونَ الرِّجَالَ)- (ءَاءَانَكُمْ لَتَأْتُونَ الْفَاحِشَةَ (7)).

He also reads the word ءَاءَامَنْتُمْ in 3 Sūrahs: Al-Aṣṣāf, Tāhā and al-Shuʿarāʾ, by adding an interrogative hamzah and reading the 2nd hamzah with taḥqīq ءَاءَامَنْتُمْ .

## **11- Al-Kisā-ī Makes Ishmām With a Harkāh or Letter**



**a) Al-ishmām:** the pronunciation of the 1st letter of a word (سِيئَتْ) with a combination of 2 vowels: round the lips as if pronouncing ḍammah, while producing a kasrah for the same letter, as follows.

447 - وَقِيلَ وَغِيضَ ثُمَّ جِيَءَ يُشْمُهُا \*\*\* لَدَى كَسْرِهَا ضَمًّا رِجَالٌ لِتَكْمُلَا

488 - وَحِيلَ بِإِشْمَامٍ وَسِيقَ كَمَا رَسَا \*\*\* وَبِئْسَءَ وَسِيئَتْ كَانِ رَاوِيَهُ أَنْبَلَا

Al-Kisā-ī makes ishmām in 6 words سَيِّئٌ (11: 77), سَيِّئٌ (67: 27), وَحِيلَ (34: 55), وَسِيقَ (39: 71,73), وَغِيضَ (11: 40), وَقِيلَ-قِيلَ (repetitive), and وَجَائِءَ (39: 67), (89: 23).

b) Ishmām of the sākin letter ṣād (ص) followed by dāl with zā: by pronouncing a mixture of the sounds of ص and ز. The sound is as a ظ without rakhawah (stiking the tongue) or a velarated zā (thick)

603 – وَ(إِشْمَامٍ) صَادٍ سَاكِنٍ قَبْلَ دَالِهِ \*\*\* كَأَصْدَقِ زَايَا شَاعَ وَارْتَاخَ أَشْمَلًا

The shīn in the verse is a letter code which indicats the recitation of Hamza and Al-Kisā-ī, who recite these words with Ishmām:  
 (يَصْدُرُ) sūrat al-Anʿām- (يَصْدِفُونَ) sūrat al-Anfāl - (تَصْدِيَةً) sūrat al-Qaṣaṣ- (فَأَصْدَغَ بِمَا تُؤْمَرُ) sūrat Yūnus- (تَصْدِيقَ) sūrat Yūsuf and (وَمَنْ أَصْدَقُ) sūrat an-Naḥl- (وَعَلَى اللَّهِ فَضْلُ السَّبِيلِ) sūrat an-Nisā', (يُضْمُ لُزُومًا كَسْرُهُ فِي نِدٍ حَلَا

## 12-The Special Words of Al-Kisā-ī (Al-Farsh)



Alfarsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

495 - وَضَمُّكَ أُولَى السَّاكِنِينَ لِثَالِثٍ \*\*\* يُضْمُ لُزُومًا كَسْرُهُ فِي نِدٍ حَلَا

1- If 2 sākin letters meet between 2 words, then waṣlan, the 1st sākin is either given a ḥarakah or it is dropped if it is a madd letter. Al-Kisā-ī reads the 1st sākin with a ḍammah, on the condition that



the 2nd sākin is a verb that starts with hamzatul waṣl and its 3rd letter (including hamzatul waṣl), carries a permanent ḍammah (lāzimah).

496- قُلْ ادْعُوا أَوْانْقُصْ قَالَتْ أَخْرِجْ أَنْ اْعْبُدُوا \* وَمَحْظُورًا أَنْظُرْ مَعَ قَدْ اسْتُهُزِيَّ اعْتَلَا  
(قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ أَخْرِجْ- أَنْ اْعْبُدُوا اللَّهَ- مَحْظُورًا أَنْظُرْ- قَدْ اسْتُهُزِيَّ)

2- Al-Kisā-ī reads sīn and ṣād of the following words with kasrah.

538 - وَيَحْسَبُ كَسْرُ السِّينِ مُسْتَقْبَلًا سَمًا \*\*\* رِضَاهُ وَلَمْ يَلْزَمْ قِيَاسًا مُؤَصَّلًا  
تَحْسِبُ-يَحْسِبُونَ-يَحْسِبُهُمْ-الْمُحْصِنَتِ-فُحْصِنَتِ

3- He reads these pronouns with sākin hā on the condition that hā is preceded by (وهو-فهى-لهو خير للصّابرين-ثم هو): (و-ف-ل-ثم).

449 - وَهَآ هُوَ بَعْدَ الْوَآوِ وَالْفَا وَلَا مِهَا \*\*\* وَهَآ هِىَ أَسْكِنُ رَاضِيًا بَارِدًا حَلَا  
450 - وَثَمَّ هُوَ رَفَقًا بَانَ وَالضَّمُّ غَيْرُهُمْ \*\*\* وَكَسْرٌ وَعَنْ كُلِّ يُمْلُ هُوَ انْجَلَا

4- The Arabs use hā-assakt, or pausing hā, which is a sākin hā in both waṣlan and waqfan, to show the vowel of the last letter. Al-Kisā-ī deletes the 7 hā-at assakt waṣlan. Ash-Shāṭibī states:

652 - وَسَكِّنْ شِفَاءً وَ(اِقْتِدِهِ) حَذْفُ هَايِهِ \*\*\* شِفَاءً وَبِالتَّحْرِيكِ بِالْكَسْرِ كِفْلًا

He reads waṣlan without hā-essakt in its 7 places in the Qur-ān: 1- in sūratul 3-6 (6:90) 2- فَبِهْدَنُهُمْ اقْتَدِهْ (2:259) 3- لَمْ يَتَسَنَّهُ

(101:10) وَمَا أَدْرَاكَ مَا هِيَهٗ ٧- كِتَابِيَهٗ ٥٥ حِسَابِيَهٗ ٥٦ مَالِيَهٗ ٥٨ سُلْطَانِيَهٗ Hāqqah:

5- Al-Kisā-ī reads the word (أَم) with a- kasrah of the hamzah waṣlan and waqfan in sūrat an-Nisā' (فَالِإِمِّهِ السُّدُسُ- فَالِإِمِّهِ الثُّلُثُ), to match the kasrah that is preceding the hamzah.

590 - وَفِي أُمِّ مَعٍ فِي أُمِّهَا فَلَأُمِّهِ لَدَى \*\*\* الْوَصْلِ ضَمُّ الْهَمْزِ بِالْكَسْرِ شَمْلًا

591 - وَفِي أُمِّهَا تِ التَّحْلِ وَالتَّوْرِ وَالزَّمْرِ \*\*\* مَعَ التَّجْمِ شَافٍ وَكَسْرِ الْمِيمِ فَيَصَلَا

**b-** He reads with kasrah of hamzah waslan only in these 2 words in sūrahs az-Zukhruf (فِي إِمِّ الْكِتَابِ) and al-Qaṣaṣ (فِي إِمِّهَا رَسُولًا), to match the kasrah or the yā that is preceding the hamzah.

**c-** He reads with kasrah of hamzah and mīm, waslan only, in 4 sūrahs: an-Nahl (أَخْرَجَكُمْ مِنْ بُطُونِ إِمِّهَا تَكُمْ), an-Nūr (أَوْ بَيُوتِ إِمِّهَا تَكُمْ), az-Zumar (أَجَنَّةٍ فِي بُطُونِ إِمِّهَا تَكُمْ) and an-Najm (خَلَقَكُمْ فِي بُطُونِ إِمِّهَا تَكُمْ)

**d-** When starting with the words of **b** or **c**, Al-Kisā-ī reads hamzah with dammah and mīm with fathah, like all the reciters.

**6-** Al-Kisā-ī is one of the reciters who make qasr for the word رَعُفٌ (لَرَعُفٌ), which means there is no wāw maddiyyah.

487 - وَفِي أُمِّ يَقُولُونَ الْخِطَابُ كَمَا عَلَا \*\*\* شَفَا وَرَعُوفٌ قَصْرُ صُحْبَتِهِ حَلَا

**7-** He reads يَبْنِي with kasrah. He reads all of these words with kasrah on the first letter: عِيُونًا-شِيُوخًا-الْغُيُوبِ-جِيُوبِهِنَّ-نِسْيَا-الْيُيُوتِ-بِيُوتًا

**8-** He reads the following words differently from Ḥafṣ, also.

وُلَدًا - الرِّيحَ - يَبْشُرُ - لَمَسْتُمُ النِّسَاءِ - ثَمَّاسُوهَنَّ - تَسَقَطُ - تَلَقَّفَ - ثَمُودًا - الرُّعْبَ

### 13- Yā-āt ul-Idāfah



Yā-il-idāfah is yā-il-mutakallim, and can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā or any other pronoun. It's an extraneous letter that is not part of the root letters, fā, ʿayn or lām ulkalimah.

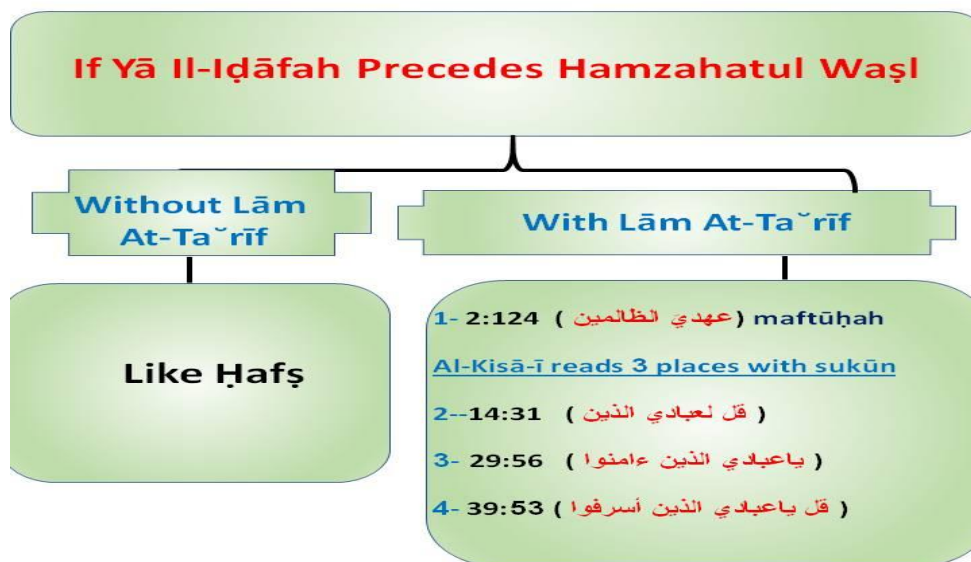
387 - وَلَيْسَتْ بِلَامِ الْفِعْلِ يَاءُ إِضَافَةٍ \*\*\* وَمَا هِيَ مِنْ نَفْسِ الْأُصُولِ فَتُشْكِلَا

388 - وَلَكِنَّهَا كَالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ \*\*\* يُرَى لِلْهَاءِ وَالْكَافِ مَدْخَلَا

What are the differences between Yā-il-idāfah and Yā-az-Zawā-id?

The <b>Attached</b> <u>Yā-āt il-idāfah</u> at the end of:	The <b>Extra</b> <u>Yā-āt az-Zawā-id</u>
(1) Nouns as بَيْتِي , verbs as ذَرُونِي , and pronouns as عَلَى / إِلَيَّ / مَعِيَ	(1) At the end of: nouns as الدَّاعِي , verbs as يَأْتِي / يُبْنِي / الجَوَارِي
2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a fathah.	(3) The reciters differ in reading with the yā or without it.
(4) Do not stem from the word's letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root letters like يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعِيدِي .
(5) They are pronouns	(5) They are letters





6) The yā is followed by any other letter



**Al-Kisā-ī** Reads Ya-āt Il-Idāfah That Precede Other Alphabetical Letters With **Sukūn**, in Oppositon to **Hafṣ**

وجهي in 2 places :in Surah's no.:

إني وجهت وجهي للذي فطر السماوات والأرض (3, 6)

(فقل أسلمت وجهي لله ومن اتبعن) (6)

بيتي in 3 places:

أن طهرا بيتي للطائفين والعاكفين (2)

وطهر بيتي للطائفين والقائمين (22) بيتي مؤمنا (71)

لي in 7 places:

وما كان لي عليكم (14) ولي نعمة / ما كان لي من علم (38)

مالي لا أرى (27)، وما لي لا أعبد (36).

ولي فيها (20)، ولي دين (109)

معي in 9 places:

فأرسل معي بني إسرائيل (7)، معي عدوا (9)،

معي صبرا 3 (18)، من وراني (19)، نكز من معي (21)،

معي ربي (26)، معي ردءا (28)

## 14-Yā-āt Az-Zawā-id, Extra



-Al-Kisā-ī establishes 2 yā-āt zawā-id (waṣḥan) and deletes them (waqfan): 1- (11: 105) **يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ**

2- (18: 64) **قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا عَلَىٰ ءَاثَارِهِمَا قَصَصًا**

-He establishes 2 yā-āt zawā-id (waqfan) **وَادِ** - **بِهَدِ** and deletes them (waṣḥan, due to the meeting of 2 sākin letters):

3- (30:53) **وَمَا أَنْتَ بِهَدٍ أَلْعُمِي عَنْ ضَلَالَتِهِمْ** 4- (27:18) **حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادٍ النَّمْلِ**

-He deletes the only extra yā', which Ḥafṣ establishes in (27: 36).

*This concludes the lessons of Al-Kisā-ī's recitation rules.*

*To recite in Al-Kisā-ī's Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Al-Kisā-ī, and learn with a teacher (preferably one who has an Ijāzah).*

To listen to Al-Kisā-ī's recitation through Ad-Dūrī's riwāyah, visit this link: <http://quran.islamhouse.com/ar/recitation/478995/>

<https://www.youtube.com/watch?v=jH3pkxqgg3I>

For a Muṣḥaf written in Al-Kisā-ī's recitation, click on the link:

[https://archive.org/details/alfirdwsi3568665885635683\\_gmail\\_201703](https://archive.org/details/alfirdwsi3568665885635683_gmail_201703)

To listen to Ad-Dūrī's riwayah ʿn Al-Kisā-ī, visit the link:

<http://ar.assabile.com/quran/collections/all/ad-dwry-an-al-ksa-iy>

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سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

How perfect You are, O Allāh, and I praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

If you find any mistakes please email me: [najaah.ummAhmad@gmail.com](mailto:najaah.ummAhmad@gmail.com)

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